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of the country and the manners and customs of the people, it makes a great difference to the archaeologist. In seventeen years great changes may take place in the antiquities described, especially if in those years the Haï railway is built and the number of Circassians in the region is increased. The reviewer had the pleasure of visiting a part of this region in 1903, and can but note what ravages have been made since Ewing's observations were made.

This applies with less force, however, to the region of El-Leja and Gebel ed-Druze where the remains are constructed of hard basaltic rock, than to Jerash.

Ewing's experiences of travel were not without adventure and these add a piquant element to the story. His sketch of the (then) recent history of the Druzes and his description of these people as he saw them is valuable and welcome. The traditions which he gathered with reference to the Islamic conquest of Bozra places interesting material in the hands of English readers, as does his translation of a Cufic inscription at the same place. His treatment of matters of scholarship is generally good; we notice only one exception. On page 59 he identifies *Beitin* with Bethaven, saying that the site of ancient Bethel is unknown, whereas the best modern scholars identify *Beitin* with Bethel. The philological change of *l* into its kindred lingual *n* Ewing has overlooked. *Beitin* is thus the lineal descendant of the name Bethel.

On the whole, however, the book is a delightful one. Written by a scholarly missionary, it combines the religious interest and the religious attitude with much interesting description of customs which illustrate the biblical narrative, and all is presented in such a clear and delightful style that it is a very valuable book for any Bible student, who wishes to have oriental customs which he does not know illuminate for him the sacred page.

The scholar, too, cannot afford to overlook the volume, for it treats intelligently of a part of Palestine on which the literature is all too small.

GEORGE A. BARTON

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The Prayers of the Bible. By JOHN E. MCFADYEN. New York: A. C. Armstrong & Son, 1906. Pp. 388.

"The Bible is richer in prayers than is commonly supposed, and it may be doubted whether they have generally received the attention which they deserve." These are the opening words of the Preface to a recent book entitled *The Prayers of the Bible*, written by Professor John Edgar McFadyen of Knox College, Toronto. The author states that the volume

is "an attempt to understand biblical prayer by an examination of the prayers and allusions to prayer, and it seeks to gather up the results of the examination and to apply them to the public and private devotions of today." In accord with this purpose, the author collects all the prayers of the Bible and arranges them topically, and, in the Old Testament, chronologically as well. This collection enables the Bible student to trace very readily the development of prayer in Bible times. In a similar manner are arranged the biblical prayers which are adapted to modern use.

The two collections occupy about one-third of the volume. In the rest of the book the author discusses the nature and character of biblical prayer and some subjects connected with modern prayer. One chapter deals with the naturalness of biblical prayer. "Prayer is regarded throughout the Bible as natural—natural as the existence of need and the sense of God; and as need is universal, prayer is the privilege of all." The development of prayer from the earliest Old Testament times to the close of the New Testament period receives admirable treatment. "Prayer underwent development, and this, no doubt, accounts for its simplicity and comparative infrequency in the earlier records of the Old Testament. . . . The relative prominence of prayer in post-exilic, as compared with pre-exilic, literature is no accident." He points out also that the character of prayer underwent a change.

Generally speaking, there is an advance from the material to the spiritual. In the earlier times, God was seen only, or at least most clearly, in His gifts. Men longed for them, partly because in them they found Him. But in course of time they learned to love Him apart from them, and, even without them, to be content with Him. The descendants of the men who had prayed for the abundance of corn and wine and oil learned to pray for the nearer presence of God and for the spread of the gospel of Christ.

Prayer in the New Testament receives careful consideration in several chapters. Concerning the difference between prayer in the Old Testament and prayer in the New Testament, Professor McFadyen has this to say:

In the New Testament, with one remarkable exception, there is little that is really new in the mode of address to God; but the difference—which is profound—between the two Testaments lies in a change of emphasis. There he was often God, seldom Father; here he is usually Father, and seldom God alone. The difference which Jesus made was to place the fatherhood of God in the center of religious thinking. Therefore, the form and spirit that characterize true Christian prayer ultimately rest upon a clear recognition of all that is involved in the fatherhood of God. It is this that makes prayer brief—for the Father knows; and it is this that makes it grateful and glad—for the Father cares.

Three chapters are devoted to the discussion, in the light of biblical prayer, of modern private prayer, its nature, contents, form, and effects, and of the legitimacy and value of fixed forms of prayer in public service.

The method of the author is scientific, the spirit devout. The results of modern criticism are presupposed throughout the entire book; but, as Professor McFadyen says: "The heart of the matter is not in the least affected by the findings of criticism. A prayer is a prayer, whatever be its date, and whoever composed it."

The study of biblical prayer is of interest alike to the student of the Bible and to the man of religious life and temper, whether he be a student or not. To both, this volume will prove of interest and value.

FREDERICK CARL EISELEN

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Egypt through the Stereoscope: A Journey through the Land of the Pharaohs. Conducted by JAMES HENRY BREASTED. New York: Underwood & Underwood, 1905. Pp. 360 + 20 maps and plans + 100 stereoscopic views.

The stay-at-homes are taken care of in this collection of material. The sight-seer takes his imaginary position at one of one hundred places in Egypt, and from each of these "standpoints" gets a view through the stereoscope. While he is enjoying with his eyes the beauties of the scene, the conductor regales his ears with a story of the history that has been made on the spot. He recalls the ancient strength, magnificence, and glory of Egypt, with all its claim on our present attention. Almost every "standpoint" gives the imaginary traveler an idea both of the present-day Orient and of some remnant of the ancient Egyptian world.

These "standpoints" begin at Pompey's pillar and are found distributed up the country as far as Khartum. The conductor's familiarity with the land of the Pharaohs, and his enthusiasm over everything Egyptian, leads us to expect just what we find, viz.: a series of vivid, picturesque, and eloquent stories. We find, too, that his expert knowledge of the history of Egypt fills his narratives with useful and reliable information about one of the oldest civilizations of the world.

By the use of the maps and plans and pictures, you can tour Egypt in your easy chair, and enjoy every mile of the trip, and thereafter be ready to include this country in your mental horizon. If you should ever visit it, you will be partially equipped for an appreciation that otherwise